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The American Missionary

O all of you made stewards of earth's treasure,
Give while you may the gold that is your trust;
For you shall lie at last where is no giving,
With helpless hands close folded in the dust.

O all you dwelling in the house of learning,
Set forth your pages that the poor may read
The gathered wisdom that the years inherit,
In haste before you pass beyond their need.

O all of you that know the wells of gladness,
And sing beside them, share, while yet you live,
Your pitcher with the thirsty, ere, hereafter,
You hear them cry and be too poor to give.

Ah! give. The road you tread has no returning,
But stretches on into the endless night;
Then give your life, your joy, your gold, your learning;
Lift high your lamp of love and give its light.

—*Ethel Clifford.*

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CONTENTS.

	Page
Notes	237, 238, 249-256
What the North is Doing for the Christian Development of the Southern Negro (Illustrated)	239
Are the Negro People Progressing?	246
A New Congregational Church for the Chinese	257
Bureau of Woman's Work	259
RECEIPTS	260
Woman's State Organizations	267

The AMERICAN MISSIONARY plans to maintain a high standard as a missionary magazine for the year 1904.

It will be published by the American Missionary Association, monthly, in ten numbers, July and August being omitted.

The field represented in the mission work of this Association is increasingly urgent and important, and the necessity for larger support is apparent.

Brief and interesting items from mission fields, descriptive articles concerning different institutions, discussion of fundamental problems of national importance will appear in the magazine during the year.

Subscription rate fifty cents per year.

WANTS.

1. A steady INCREASE of income to keep pace with the imperative demand of work. This increase can be reached only by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our educational institutions, are needed to receive the constantly increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, educated and devoted, for these churches.

3. FUNDS FOR INDUSTRIAL DEPARTMENTS — to purchase implements for agricultural training; to erect shops and furnish tools and materials for instruction and use in the mechanical arts, for carpenters, blacksmiths, tinmen, harness and shoemakers; and to supply the girls' industrial rooms.

4. Our work in Porto Rico calls for two new school buildings.

CHAUNCEY HOLT, PRINTER, 27 Vandewater St., N. Y.

THE AMERICAN MISSIONARY.

VOL. LVIII. OCTOBER, 1904. No. 8.

Annual Meeting. We call attention to our notice of the Fifty-eighth Annual Meeting of the American Missionary Association, to be held at Des Moines, Iowa, October 13–20th. This should be an uncommonly large and influential gathering, in view of the fact that it is held in conjunction with the National Council of the Congregational churches and with our other national societies with the exception of the American Board. The city of Des Moines is described as a city of large interest in itself, and the hospitality of Plymouth Church is vouched for by Dr. Frisbie, the wise and witty pastor of twenty-nine years, still serving as pastor-emeritus, and Rev. Frank W. Hodgdon, his worthy successor. Des Moines began to be in 1846. The entire population then numbered one hundred people. It is a beautiful city now of eighty thousand.

Our Schools. The schools of the Association have begun for another school year. The teachers have gathered from near and from far. We greet them and pray for God's blessing upon them and upon their work. They who save the youth save the church. No ministry in missionary work has such opportunity as that which comes to the consecrated teacher, who can influence mind and heart before habits become law. For six days of the week they have the forming of life when it is plastic and impressible. How much depends upon the personality of the teacher. To the teacher the pupils look not only for instruction but also for example. They view the teacher at close range, they are critically observant. Teachers, therefore, should be models, in speech, in manners and in dress. We wish a happy, earnest and useful year for teachers and pupils.

At the Bankers Convention, held in New York in September, a Negro banker of Richmond, Va., was cheered for the declaration that no color line existed between the business Negro and the business white man. He was glad to make public the fact that his color had in no way affected his standing as a delegate. The president of a national bank of Atlanta in response said: "There is no trouble between my race and his race in Georgia. Both the loafing white men and the loafing black men [declared by the colored delegate to be the cause of the troubles] are despised in my State. I am glad that it is on record that the Bankers Association draws no color line and welcomes successful bankers, be they white or black members." We pray that the spirit may prove contagious, and that other men, white and black, may testify more and more "We find no business color line."

The Charleston *News and Courier*, in speaking of the education of the Negro in the South, says: "Let us be frank and honest. The great mass of the white people of the South have no idea of educating the Negro to be a citizen—their equal, either social or political. They want him to be the white man's help, and if he is not willing to occupy a subordinate position in this country, the sooner he leaves it, or the southern part of it at least, the better for all concerned."

The *Courier* might have gone further and safely stated that there is also a class that is wholly opposed to any education for the Negro at all. These shut their eyes blindly to facts, and claim that the educated Negro is more criminal and in every way worse than the "old time Negro."

This class of Southern white people is just now most in evidence. A broader, better, wiser, higher class, the best-thinking people, do not fail to see what this means for the South and for the whole country. They are, however, greatly hindered in their influence by the bitter tyranny of the dominant public prejudice. They are worthy of all honor and of a good deal of sympathy, in view of the atmosphere stifling to freedom of speech and freedom of influence.

"There is no half-way house between a slave and a citizen."

"Strip the black man of his political rights and you cut the nerve of Negro education."

WHAT THE NORTH IS DOING FOR THE CHRISTIAN DEVELOPMENT OF THE SOUTHERN NEGRO.*

The Great Christian Denominational Agencies at Work in the South.

A. F. BEARD.

It is the purpose of this article to indicate, as briefly as possible, the scope of the great missionary associations and their methods for the Christian life and development of the Negro. It would be impossible to mention the independent endeavors which have been carried on, and some of which are now in operation, outside of these Christian societies and educational boards. A number of these have been prompted by a spirit of consecration, and have been so conducted as to be tributary to the Christian enlightenment and salvation of the Negro people. These, however, are relatively few; the missionary agencies, with the schools and churches, which owe the beginning of their life to them, have furnished, and still do so, the chief help which goes from the North for the evangelization of the Negro.

The first, and still the most notable of these, both for the extent and quality of its missionary work, is "*The American Missionary Association.*" Its purpose, as announced in the first article of its Constitution, is "to conduct Christian missions and educational operations in our own and other countries."

At the breaking out of the Civil War it entered the wide doors for missionary activity at once, and now for forty-three years has directed its main efforts for the Christian life and development of the Southern Negro. Within seven months after the storming of Fort Sumter the Association had a school in operation at Fortress Monroe, protected by the army, and this at the very coast where the first slave ship had entered the lines of the American continent more than two hundred years before. This school was developed by the Association until, under the magnetic leadership of General Armstrong, it was made over to a board of trustees and became the famous Hampton Institute. The first slave ship and its consequences, and the first school ever opened from the North for slaves, stands for the beginning of eras—the one was barbarism, the other Christian civilization. To measure the positive Christian influences of Hampton Institute alone would be impossible. The Association from that time followed closely upon the advances of the Northern armies, and with

* By permission of *The Missionary Review of the World*, from its September number.

its devoted teachers and preachers soon had thousands of men, women and children in their rapidly extemporized churches and schools.

It soon became evident that the Association, whose work had heretofore been as simple as it was plain, must not only have a missionary purpose, but must also plan with a far-reaching policy, and with methods that would consider the millions of ignorant and undeveloped people who would need to be led out of darkness into Christian manhood and womanhood, and to a future where they should have educated teachers and ministers of their own race, who should take upon themselves the needed redemptive work. Experience had already found that while the skin of the individual varies in color, human nature is all of the same color. What wisdom and experience, therefore, had found to be good for Christian and civilizing influences of other peoples it was decided would be good for these children of Africa. Hence, in the way of permanent influence, and because the blind cannot lead the blind, particular stress was placed upon Christian schools. The common schools were to lead to those which were graded, these were to take on normal departments, and these to higher institutions for those who should in lower grades give promise of ex-

COLLEGE Y. M. C. A.

ceptional ability and Christian influence. Meanwhile, chiefly in connection with these schools, little churches were organized, the teachers in the schools guiding them and leading them away from their ignorance and superstitious ideas into the true light of the Gospel.

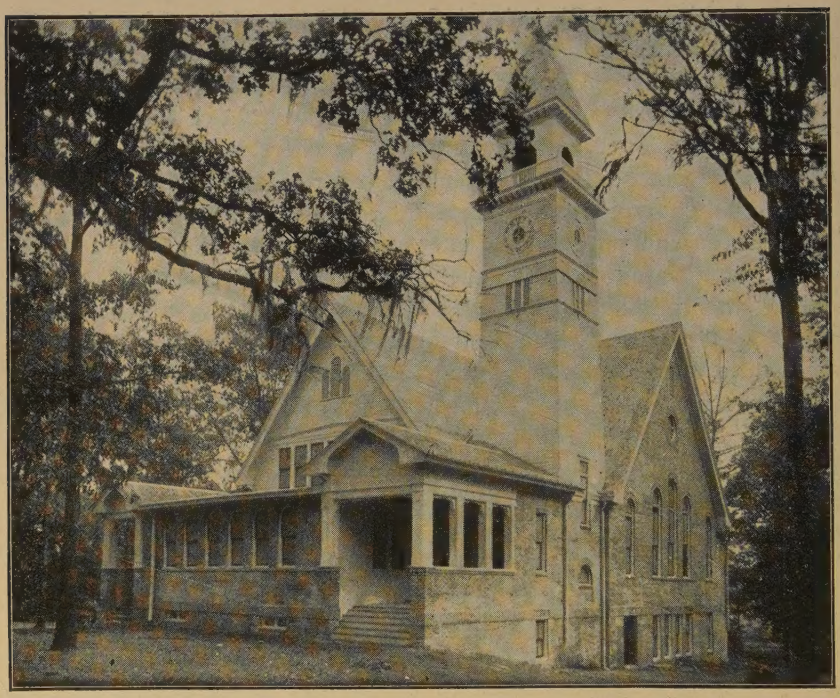
These schools were accompanied by teachers' homes, which made a practical social settlement, from which was given out the influence of personal character and example in home-life and in Christian conduct. Thus the poverty, barrenness and degradation of the Negro homes were made to feel the elevating touch of the Christian teachers. It was religion all through the week, permeating and vitalizing character and homes with its saving power.

Besides these common, graded and normal schools eight institutions were soon chartered for higher study. These were in Virginia, Georgia, Tennessee, Alabama, Mississippi, Louisiana and Texas. Three of these are now independent, under the care of their own trustees, this policy being considered desirable when the permanence and Christian character of the institutions can be safely guaranteed.

The emphasis in all of this educational work is upon the word "missionary." As early as 1867 industrial training was introduced along with the courses of school study, the Association using this method of grace as a tributary force to Christian life. No teacher was appointed to instruct even in agriculture or mechanics who did not engage in this work with Christian motive for spiritual results.

I have introduced the work of the American Missionary Association thus historically because it has not changed its methods from the beginning, and has found with each succeeding year, in the results, their confirmation that these are in the highest degree fruitful. The material progress of this people has been found to keep pace with their intellectual and spiritual growth. At the present time there are forty-four normal and graded schools, fourteen smaller schools and five chartered institutions. In these there are 476 instructors and 14,429 pupils. Of these, ninety-seven are students of theology preparing for the Christian ministry, and 646 are pursuing collegiate studies. Out of these schools and their influence chiefly have been organized 230 churches, with a present church membership of 12,549. There were added to these churches last year, on profession of faith, above a thousand members. Their contributions for benevolence were $3,678, and for their own church support $38,369. The expenditure last year for the Negro work was $218,000; or, including tuition, $271,000.

In 1888 the American Missionary Association was re-enforced by the generous gift of Mr. Daniel Hand, of Connecticut, of $1,000,000,



TOUGALOO CHAPEL, TOUGALOO UNIVERSITY, MISS.

and subsequently in his will additionally by more than $600,000 From 1860 to 1904 the expenditures of this society for Negro work in the South have reached above $14,000,000. This society is set forth more in detail, because a great part of its work has been done without reference to denominational lines. Most of its pupils have been those of other churches than those who have had this society's direction. It therefore stands for a common work.

"*The Freedmen's Aid Society*" of the Methodist Episcopal Church, which was established in 1866, has likewise a blessed and shining record. In its first report, in 1866, it says: "The control of the *educational work* connected with missions (*i.e.*, churches) was as necessary to success as the work itself." The schools of this Society were all, as far as possible, connected with churches, but in general the same theories and methods obtained as those in the American Missionary Association.

As the same conditions in the South existed, and as one may stand for all, they need not be redescribed, with the exception that the Freedmen's Aid Society found a natural constituency among the

Foy Cottage. Foster Hall. DeForest Chapel.

TALLADEGA COLLEGE, ALABAMA.

MEMORIAL CHAPEL, FISK UNIVERSITY, NASHVILLE, TENN.

Negro people calling themselves Methodists, who had been nominally "converted" while in their condition of ignorance, and who especially looked to the great Methodist denomination for their guidance. It could not be otherwise than that its educational work should also be subordinate and tributary to the religious demands found in the character of those so long enslaved. The fundamental purpose of this society was, therefore, and has been, the same as that of the Church itself, to which it looks for support and direction.

The history of this noble society reveals a steady progress in Christian achievement. From its humble beginnings, with one teacher and a borrowed capital of $800, it expended during the year 1903, for Christian work among the Negro people alone, the sum of $232,520. It has one theological school, ten collegiate institutions, and twelve academic, with a total of 415 teachers. In college courses there are enrolled 149 students; in academic, 5,138; in manual training and trade schools, 3,520; while 189 are preparing for the ministry. The total attendance of pupils, 11,161. Its entire expenditure from 1866 until now amounts to more than $7,500,000.

The *Presbyterian Church North* put forth its "declaration in favor of special efforts in behalf of the lately emancipated African race" in 1865. In its schedule of school work for 1871 it reported church property in sixty-seven churches to the amount of $70,934. The next year the number of schools was forty-five, with fifty-eight teachers and 4,530 pupils. In 1880 the Presbyterian schools had somewhat increased the annual expenditure to $72,000. In 1883 the General Assembly of the Presbyterian Church North authorized the incorporation of "*The Presbyterian Board of Missions for Freedmen of the Presbyterian Church in the United States of America.*" The annual expenditure of the Board has now risen to $108,120. The schools have increased to sixty-five—all strictly parochial—with 6,995 pupils and 129 teachers. In 1897 the number of superior schools had increased to six. At this time $1,000,287 had been expended for the mission work among the Southern Negroes. In its report presented to the General Assembly in 1902, it says: "The central and supreme purpose of the Board is the proper discharge of the share of responsibility that belongs particularly to the Presbyterian Church in the North, which God has in this generation assigned to the Christian people of this land in giving the Gospel of His Son Jesus Christ to the Negroes of the South." The amount received for the year was $185,804. It reports six boarding-schools in five different States, twelve coeducational schools, nine academies, and sixty-one small parochial schools. It adds: "Nearly eleven thousand pupils have come not only under

Christian but Presbyterian instruction. Over eighteen hundred of these young men and women have been sheltered in our boarding-schools, and have been given the advantage of a Christian home training. Industries of various kinds are taught in all these schools. The number of ministers was 209, and the number of churches 353, in which $38,946 was raised for self-support. The number in Sunday-school was 21,299.

"*The Protestant Episcopal Church*" began its work for the Negro in 1866. A "commission," established by the "General Convention," consists of a board of managers, five bishops, five presbyters and five laymen, and its work is wholly under ecclesiastical control. Its chief purpose is "to provide educated and consecrated ministers alive to the conditions and wants of their brethren, to labor to dispel their prevailing ignorance, and to lift them to a higher plane of Christian intelligence and life." For the first twenty years the Protestant Episcopal Church expended $315,514 for its combined church and school work. In the succeeding ten years this had risen to $793,000. Its five chief institutions are in North Carolina, Tennessee, District of Columbia, and Virginia. Two of them cover the usual type of normal and industrial schools, with about five hundred pupils and twenty-three teachers. Three theological schools have thirty-two students. There are now about one hundred clergymen ministering to eight thousand communicants in two hundred churches and chapels. The expenditures in 1903 were $66,857. It has about seventy-five mission schools connected with its churches. Every year reveals an increasing interest in this part of mission work in the Protestant Episcopal Church and an evident purpose to extend it.

The *Baptist Church* of the Northern States was one of the earliest to recognize the exigent call of God to the Southern Negro. It began, as did the other societies, in an experimental way to meet the appalling ignorance. The purpose soon was plain to promote a competent leadership from the people themselves, especially for the duties of teachers and preachers. For more than thirty years its schools have been developed with the best ideas of intelligent Christian educators. They found at once a natural constituency among the colored people who bore the denominational name, but who needed to be brought into an enlightened appreciation of its meaning. The surest, and doubtless the shortest, way to the interests of the Church was through the school. The theory of the society is that the training of leaders should be its chief work. If the quantity of the missionary school work has been reduced at times, there has ever been a careful regard for its quality. Its twelve higher institutions are located in Alabama,

Arkansas, Georgia, South Carolina, Texas, Virginia, Mississippi, Tennessee, North Carolina and Kentucky. Thirteen secondary schools are wisely distributed in various States. These twenty-five schools have two hundred and ninety-six instructors and a total of seven thousand pupils, of whom five hundred and seven are students for the ministry. The total expenditure for these Christian schools last year was above $158,600.

The *Society of Friends* began early, and in 1867 reported six day-schools and twenty-two Sunday-schools, with 1,600 colored pupils in attendance. In 1869 the Pennsylvania Friends engaged in the work for the Negro reported twenty-nine day-schools, forty teachers, and 2,000 pupils. Friends in New York and New England have established seminaries for higher education in North Carolina and Tennessee. A flourishing school under the care of Pennsylvania Friends is located at Aiken, S. C.

It will be seen that through these missionary agencies alone the North has not forgotten those who were bound as bound with them. We sometimes hear of certain widely-advertised schools as if they were the chief hope of the colored people, while what the Christian churches are more quietly, but far more extensively and effectively, doing for the salvation of a needy people is not sufficiently considered. The hope of the unreached millions is not in any educational system or propaganda. It is in what is represented by the churches of Christ. There remains to the churches in our own land a great field for most earnest Christian effort. Our Lord came to seek and to save those that are lost. At least five millions of Negro people need this seeking and this salvation. For this there are none to many agencies, so long as they continue to work in harmony and to supplement and to aid each other. Together they are doing economically and successfully a common work for our Lord and Master.

ARE THE NEGRO PEOPLE PROGRESSING?

The Governor of Mississippi declares that the Negro people are "growing worse and worse every year," that education has exerted a deleterious influence; and the white people by their votes, when they made him Governor, sustained his contention.

An educated Negro, commenting upon this, said: "It seems incongruous that any one should be carried so far by race hate as to deliberately advocate in a country noted for intelligence and culture, and in the midst of an educational revival unequalled for intensity and universality during twenty Christian centuries, that education,

the lever which has raised the Anglo Saxon to the throne of the world, is the prime and all-embracing cause of the Negro's moral deterioration. What an astounding proposition!"

It does not matter that the facts are all in the face of a reason for a condition that does not exist. That there are worthless Negroes is true, just as there are worthless white men. The problem of ignorance, laziness and brutality is not confined to any race or section, and it can only yield to time and patient work; it does yield to time. The Negro people began their emancipated life in a common condition. They were set free thirty-nine years ago without education, without a dollar, and without a foot of land, owning only themselves. It is simply shameful now not to recognize their wonderful progress, when more Negroes are not only removed from the illiterate class than were set free less than forty years ago, but also a good percentage are well educated, with their colleges, schools of law, medicine and theology. As to their material progress the Census of 1900 testifies. In ten States (where they have been practically disfranchised) the Census has the following figures:

States.	Whole number of farms.	Owned and operated by colored people.	Percentage of colored farms.
Alabama	223,220	94,069	42.1
Arkansas	178,694	46,978	26.3
Florida	40,814	13,521	33.1
Georgia	224,691	82,822	36.9
Louisiana	115,969	58,096	50.1
Mississippi	220,803	128,351	58.2
North Carolina	224,637	53,906	24.3
South Carolina	155,355	85,381	55.0
Texas	352,190	65,472	18.5
Virginia	167,886	44,795	26.7

As to farm values:

State.	Total farm values.	Colored farm values.
Alabama	$179,000,000	$47,000,000
Arkansas	181,000,000	34,000,000
Florida	54,000,000	6,000,000
Georgia	228,000,000	49,000,000
Louisiana	198,000,000	38,000,000
Mississippi	204,000,000	86,000,000
North Carolina	234,000,000	28,000,000
South Carolina	153,000,000	44,000,000
Texas	962,000,000	56,000,000
Virginia	323,000,000	25,000,000
Total	$2,716,000,000	$413,000,000

The statistics showing the relative values of farm products will be found to be interesting, as they give a partial showing of the actual cash made by the colored people, even where they are subjected to so much wrong and oppression while pursuing their daily vocations. Under more favorable conditions, where they would be less surrounded by prejudice and hate, their progress would be even greater.

RELATIVE VALUES OF FARM PRODUCTS.

State.	Total value farm products.	Value colored farm products.
Alabama	$81,000,000	$27,000,000
Arkansas	66,000,000	16,000,000
Florida	16,000,000	3,000,000
Georgia	92,000,000	27,000,000
Louisiana	66,000,000	19,000,000
Mississippi	91,000,000	47,000,000
North Carolina	79,000,000	13,000,000
South Carolina	62,000,000	25,000,000
Texas	209,000.000	21,000,000
Virginia	73,000,000	8,000,000
Totals	$835,000,000	$206,000,000

This is another showing of which the colored people may justly feel proud. The patriotic element of the people of the United States is equally as proud of this magnificent showing made by the ex-slave. Total acreage of farm land in the whole country, 840,000,000; total acreage colored farm land, 40,000,000; colored improved farm land, 63.8 per cent.; that of the white farmers, about 28 per cent. These statistics alone, omitting many other important subjects, form a monument to the industrial progress of the Negro-American citizen.

The evidences of the Negro advancement, moreover, are to be seen in every town and village in the South. The neat cottage, the ambition to improve, the great sacrifices that parents are making to keep their children in school, the steady industry, all show a purpose to rise in the world. But because this is not true of all in one generation, there are those North as well as South who are pronouncing the effort to uplift the Negro a hopeless task and a failure.

So, far from this, the Negro people have advanced beyond all the optimism of those who have wrought for them and taught them how to work and rise for themselves. Yet this is so persistently falsified, that good people in the North ask "why the Negro does not get on faster," or "why he does not advance at all," notwithstanding the progress has been so remarkable in education, in character, and in material possessions.

It is true that nearly one-half of the race are yet in ignorance, needing enlightenment and salvation. Among these are the shiftless and low-down, with a low mental and moral life. From these the criminal class is recruited. People see and take account of this residuum, samples of which are idling in the streets with ragged garments and impossible headgear. They do not see the other half, which have been redeemed and which are not idling, but which are in honest work, doing well for themselves and their children. The good name of the good suffers from the bad name of the bad.

This, however, is not a question of race or color. Every race has this same problem. It is a question of our Christian faith and patience, and it is an appeal for the regeneration and renovation of those not yet reached. The successes of the past, with the phenomenal progress so far, are full of courage and hope for the yet submerged half of the race. Never since emancipation has race prejudice in the South come so near to race hatred, and part of it is because the Negro people are advancing rather than because they are not. They in the South who are busy kindling a spirit of animosity to the Negro are doing this because they feel that the Negro knows too much now, and because they fear that in his growing knowledge he may secure the rights and privileges of manhood. The pity of it is that so many in the North are failing to foresee the results of their indifference in the disasters to come, not only to the South, but to the whole country, if this spirit continues.

A Southern Man in the South, through a typical Southern newspaper, as *The Atlanta Constitution* is known to be, gives his opinions on the future of the Negro which are eminently suggestive. "Judging the Negro of to-day in the light of what he was forty years ago," he says:

"No matter how others may feel or have felt, the Negroes in the South have been such a surprise to me that I am slow to say what they will or will not accomplish—I am even slow to say that they are as 'inferior' as we heard they were.

"I know that a great many people will not believe the things I have hinted—especially would those people busy in drifting us on to a great war refuse to accept the proposition, but it is Southern people who are interested more than others, if I am correct; so let them sit down coolly and contemplate the Negroes as they were at the end of our war and as they are to-day; do this, after laying the prejudices that you have and I have aside, and I believe a great majority will

have to acknowledge that the Negro is not so 'inferior' as we thought he was.

"How well can many now living remember what a picture they made about the time of Lee's surrender. I submit that I was fooled about their capacity, and I know that thousands of others were the same. If we had been told then that there would be a black Negro develop into what we know Washington is, we would have honestly thought it foolish and passed it off as a joke. When I pass out about the big Negro colleges around Atlanta and look upon the students there, I am bound to admit that they are beyond anything that I ever dreamed they could be.

"On lines of accumulation the Negro has done better than an old timer would have ever thought. I know Negroes, and we all know Negroes, who could 'buy,' as the saying goes, every child of his old master. And I can tell you, as a truth, that Negroes who are able to do this have more prestige—are more respectable, if you please—than these children I have mentioned. It is my observation that the Negro has taken advantage of every opportunity that has been offered him to advance commercially.

"The Negro must lift himself, and while it goes mighty hard with me to acknowledge it, he *is* lifting himself, and he will keep on lifting up and up at every opportunity."

The Conference for the study of the Negro Problems, which was held at Atlanta University in May last, has issued a report edited by Dr. DuBois: two hundred and fifty special reports from pastors, one hundred and seventy-five from colored laymen, one hundred and seventeen special reports from heads of schools and from prominent men white and colored, fifty-four special reports from southern white persons, thirteen special reports from colored theological schools, one hundred and nine from northern theological schools, with local studies in several States, makes this report of exceptional interest and value. The subject is the *Negro Church.*

Beginning with primitive Negro religion, which started in the African forests and survived slavery, it shows how the early influences have conditioned the Negro church until now. Incidentally, for example, we have the following derivation of the word Voodo-ism, which is still so common among the Negroes yet unenlightened. The belief in witchcraft came with the Negro captives. The French Creoles in the West Indies called witchcraft *Vaudois* because of the witchcraft charge against the Vaudois, or Waldensians. From the French

Vaudois came the dialect Voodo and then Hoodo, used in the United States.

Negro churches in the former days were more heathen than Christian, and many are to-day. Those who cannot go on missions to Africa may find a field no less appealing and quite as hopeful at home. We are told that in the United States there is now a church organization for every sixty Negro families, but doubtless there are a million souls among the Negroes in our country who need the light which we have as much as any million in darkest Africa. They may have a veneer of Christianity, but they are heathen, nevertheless, and need the gospel. They have stronger belief in Voodo than they have in Christ. They are here and accessible, and we should do more to save them.

Church-Planting in Louisiana.

Rev. Alfred Lawless, who took his life in his hands to go to Pointe Coupee, after the assassination of Rev. Mr. Planving, the founder and the principal of the Pointe Coupee School, but who was himself driven out by the same white men who murdered Mr. Planving, has begun missionary work in New Orleans. It certainly is a wise policy to plant churches where there is hope for the future, rather than in localities where the conditions are such that nothing can accrue. Inasmuch as we cannot do everything, it is eminently wiser to do what we can in favoring conditions. In the present state of Negro life, in most rural places where Negroes are liable to be terrorized by mobs, and where their children have few educational chances, the flux of population is such that churches planted with hope in one year, are well-nigh deserted in another. The trend in such cases is toward the cities, both for greater safety and in the hope of better privileges. Therefore we should take up these centers, both with our missionary schools, which are more and other than public schools—almost everywhere insufficient—and with our churches. If our colored Congregational churches are to stand for anything beyond a temporary and feeble evangelism, we must make the most of conditions. They must be in places where earnest men can build them up, and make them strong and self-supporting. In the problem of winning souls for a race, the locality has much to do with the solution, as well as the worker.

As yet our Congregational churches for the colored people have been estimated by character and weight, rather than by numbers. The time is coming, gradually, when more churches will have both weight and numbers, but for this they must be in strategic places. In this way we shall reach in the long run more effectively those who are

isolated. We therefore greatly appreciate the spirit and purpose of Rev. Mr. Lawless, who writes us: "Certainly I take no stock in the opinion that all churches will remain poor, weak, struggling churches. I cannot believe that the Master would have us live 'at this poor, dying rate.' I am anxious to see our Congregational churches grow. We need more energetic workers, men who will bring things to pass. Churches which have the help of the American Missionary Association should not be many years in coming to self-support. I have never been able to understand why the colored people who are connected with the Congregational churches are regarded as being less able to help themselves than the same class of people in other churches. The question for our churches is, how can they be strengthened from within so that they shall come to self-support after five or six years of help."

Churches North, East and West, as well as those South, know how much depends upon the man who fills the pulpit and directs the energies. Our brethren in the South have the harder task because their constituencies must be created, and often out of elements not the most hopeful. Some are succeeding, and many are hopeful. Those which are succeeding are those which have pastors of spiritual power and untiring energy.

In Southern Georgia.

A pastor in one of our churches in the southern section of Georgia writes us of fearful conditions for the Negro people in the southern and southeastern part of the State. He calls it "a reign of terror." "Organized bands of white men of the common class are visiting the homes of Negroes in the late hours of the night in many counties, whipping them and ordering them to leave the county and not to return under penalty of death. The Negroes are excited beyond description. They expect to be visited with any manner of wickedness at any time. I do not at all attempt to deny that we have some Negroes down here capable of doing any horrible crime, and so to bring trouble upon all of us."

"On the ninth of September, at a place called Kite, Rev. J. H. Stephens, pastor of the A. M. E. Church, was visited by a band of twelve white people about eleven o'clock in the evening, taken some three hundred yards from his house and closely interrogated about a secret society called the '*Before Day Club*.' He was covered with revolvers, threatened with death and whipped with a buggy leather trace taken from the harness. He protested that he was not a member of such a club, and knew nothing about it or its workings. Finally he was re-

leased, after being told that he must not be found in that county after sunrise. They evidently thought he belonged to a secret society, as many of the ignorant Negroes do and their preachers also. The ignorant and the vicious among us make life fearfully hard for those who seek to live righteously."

"I was called on yesterday to speak at a mass meeting to be held in behalf of the colored people here, who fear they may be 'visited' because, they say, I have the good will of the whites and have won their confidence; that I have more friends here than any other Negro among the white people, and that they will be ready to hear me. Therefore I have agreed to speak, and I am desirous to say some things which may put an end to some practices among the degraded Negroes and may prevent many evils."

Disfranchisement and the South.

It will be found that disfranchisement, which was intended to make the Negro a serf, to degrade him as a man, to extinguish his ambition, to extinguish his intelligence, to fix for him in the State, in society, a place of permanent inferiority and subordination to the white race, has degraded the whole South industrially at the same time, and fixed for her likewise a place of permanent economic inferiority and subordination to the rest of the nation. The huge body of its black ignorance, poverty and degradation, will attract to itself by the social laws of gravitation all of the white ignorance, poverty and degradation of the entire section. The stupendous mass of this social and industrial wreck, of the ensuing barbarism and crime and of race hatred and oppression will whelm in the end in common misery and ruin for whites and blacks alike, the whole labor of the South.

So far as the Negro is concerned, then, to disfranchise him will not settle the Negro question. It will do anything else better than that; for it will make trouble, and no end of it. It will certainly make trouble if he rise in the human scale in spite of the wrong done him. Does any one think that he will ever cease to strive for the restoration of his rights as an American citizen, and all of his rights, if he rise in character, property and intelligence? To think the contrary is to think an absurdity. But if he fall in the human scale in consequence of the wrong done him he will surely drag the South down with him; for he and the South are bound, the one to the other, by a ligament as vital as that which bound together for good or bad, for life or death, the Siamese twins.

In this strife the disfranchisement of the Negro by the South is a distinct victory for the Southern idea, for the Southern rival, over the Northern idea, the Northern rival. The Southern idea has taken on new life, is resowing itself, striking powerful roots into Southern soil. And while it is steadily strengthening its ascendency over those States, its pollen dust is slowly spreading in many devious ways, blown by winds of destiny beyond the limits of those States, attacking, with subtle, far-reaching and deep-reaching influences, the democratic idea of the rest of the nation, giving aid and form to all those feelings, thoughts, purposes, hidden or open, but active, in the republic, hostile to popular government, to the democratic principle of equality and universal suffrage. The South has thrown down its gauge of battle for the aristocratic idea, for the labor system which grows out of that idea. This gauge of battle is the disfranchisement of the Negro because he is a Negro, and the consequent degradation of him as a laborer. Will the North accept the challenge of its old rival, will it pick up the gauge of battle thus thrown down? I think that it will; I am sure that it will. When? I confess frankly I do not know. But of this I have no doubt, that when this time comes—as come it must—the Negro will mark again, as he did formerly, the dead line between the combatants—between the aristocratic idea of the South and the democratic idea of the rest of the nation; between the labor system of the South and the labor system of the rest of the nation.—*Archibald Grimke in the Atlantic.*

If the Hon. D. H. Chamberlain, the last Republican Governor in Reconstruction times, had, since 1879, kept as close cognizance of the missionary and educational work for the Negroes of the South as he has of the too prevailing sentiment of those who have since been his associates there, he would hardly have made such an attack upon all these benevolent agencies as appears in his late letters to the Charleston *News and Courier*. Instead of recognizing their good work, he actually singles out Hampton, Tuskegee, the General Education Board and the American Missionary Association, as responsible, by their neglect, for the Negro crimes which provoke lynching. For the lynchers he has only apology, but he blames the missionary organizations for their supposed failure to condemn their crimes. Never yet has one of our graduates been found guilty of these crimes, and every possible instruction is given for purity and honesty. This is all we can do; or does any one ask us to distribute proclamations of virtue among those who cannot read?

Rev. George W. Moore, an honored graduate and a trustee of Fisk University and a graduate of Oberlin Theological Seminary, the efficient General Field Missionary for the church work of the American Missionary Association, and a brother well-beloved—in his Southern field notes for the *Congregational Index* gives an interesting chapter of some of his summer experiences in reaching his appointments in Georgia, Alabama and Tennessee. Comment is unnecessary:

"The Southern railroads are very careful to see that colored passengers keep their place in the separate coach or 'Jim Crow' car, but they do not furnish them with equal accommodations nor seem to care about their comfort and welfare. They consider that they have kept the letter of the law when colored passengers are crowded in the upper end of the smoking-car. They are charged first-class fare for third-class accommodations, and the conductor, news agent and white male passengers sit in this coach when they wish, and often take liberties with the colored passengers. A conductor asked me, on a trip in North Carolina, 'why is it that I have no trouble in keeping my colored passengers in their end of the coach, while I find it impossible to keep the white men out of the colored coach?' I replied, 'Because they believe, with Judge Taney, that a Negro has no rights that a white man should respect. In other words, they believe the whole car belongs to them and they have a right to sit where they please, while the Negro must meekly accept what he can get.' The conductor said that my answer was true, and that something should be done to change this view and protect the Negro in his rights.

"On July 2d I was *en route* to Atlanta in a crowded Jim Crow car, when the conductor, an older man than I, came to collect my fare. He said, 'Hello, uncle, how are you?' I reminded him that he was too familiar, and reprimanded him for treating colored passengers in this style. He promised to be more careful. The news agent, on learning that a fellow-passenger had stolen my hat, came in and said, 'Hello, old bald-head.' I did not like this familiarity. I replied, 'I am neither bald nor foolish enough to insult you; why did you speak to me in that way?' He said he called colored passengers 'bald-head,' 'uncle' or 'pap,' just as he felt; that he meant no harm, but liked to have some fun. When the train reached Chattanooga a Southern brother came into the Jim Crow car and asked me to get him a drink of whiskey. I replied that I was a minister and an enemy to whiskey. 'That makes no difference,' he replied; 'get it anyhow. You need not be an enemy to me because you are an enemy to whiskey.'

"On a trip a week later, from Nashville to Florence, Ala., the colored coach was used as a dining-car for the conductor, brakeman, news agent and a white passenger. Colored women were asked to move forward to make room for them. After dinner the conductor and brakeman took a smoke in the car, and then the conductor took a nap, while the news agent and brakeman called out the stations."

Rev. William H. Ferris, a graduate of high standing from Yale University, who has also taken his degree in philosophy at Harvard University, and for some time a student of theology in a Northern seminary, has been encouraged to turn aside from teaching and use his exceptional gifts in the Gospel ministry. He has consented to do so, or, at least, to make a trial of this method of building up his race and the kingdom of heaven among them. Sent to the Congregational church at Wilmington to succeed an able preacher who has been called to another church, he is winning golden opinions for his earnest presentations of the Gospel. It is encouraging to those who have labored and waited in the American Missionary Association for preachers of broad learning and personal power in the pulpit to know that young ministers are coming on to carry the churches worthiiy held by pioneers, to a standing and influence that shall mean more with the years, and shall represent nobly what our Congregational churches are planting in the South. Our best wishes go with the Wilmington church and its new and able pastor.

Rev. George H. Henderson, D.D., for some years in charge of the theological classes in Straight University, New Orleans, has been appointed to a like position in Fisk University, Nashville. He begins his work—for which we have earnest hopes—with the opening of the college year. This transfer removes the theological department from Straight, whose students in theology will now find welcome and excellent opportunities both at Fisk and at Talladega.

Piedmont College, Demorest, Ga., begins its year with a new president and new hopes. The Rev. John C. Campbell, A.B., is a graduate of Williams College and Andover Theological Seminary, and was introduced to the A. M. A. work as principal of the school at Joppa, Ala., and subsequently served as principal of our school at Pleasant Hill, Tenn. We anticipate a successful year under the administration of President Campbell.

A NEW CONGREGATIONAL CHURCH FOR THE CHINESE.

An Interesting Letter from Miss Ellen M. Horton.

September 16th was a red-letter day for the Chinese in our mission at 21 Brennan Place, San Francisco, and a very interesting one for the Americans who had the good fortune to be with them; for then and there was organized the first Chinese Congregational Church in this country. Bethany Church in San Francisco, of which Dr. Pond is pastor, has been for many years the home of our Christian Chinese of that city, and it seemed wise to them that, having reached a goodly membership, they should withdraw and set up church-keeping for themselves. Sixteen churches were called to the council which met in the afternoon, and the reasons for the move were concisely given by Rev. Jee Gam, to the effect that they wished to remove their connection from Bethany Church while Dr. Pond was still pastor, as he would understand their feelings and another pastor might be hurt by their withdrawal. They desired, also, to have the guidance of Dr. Pond in the first steps of their progress. The Bethany Church was quite a distance—three miles at least—from the locality where most of the Chinese live, and it was difficult for them to attend there constantly. A church in their own neighborhood would be of much readier access. To many of them the preaching was in an unknown tongue, for it is true that the great majority of the Chinese, though they have been here many years, do not understand English sufficiently to get anything from a sermon in that language. All of these reasons appealed very strongly to the council. There had been on the roll at Bethany 191 Chinese. Some of these had returned to China, and some had removed to other places. But sixty-seven were present at that meeting to be enrolled as charter members of the new church, and many who could not be present that evening are to come in shortly, so that the church will probably start about a hundred strong. The reading of the names of the members before the council had a strange and interesting sound to American ears.

The recognition services came in the evening. There was a solo by one of the sons of Jee Gam. Then Chin Toy, in a short English address, thanked the Bethany Church, of which he had been a member many years—I think he said twenty-five—for the care it had taken of its children, and added that there came a time, after children had been taught their duties, that they had to leave home, and he felt that time had come with them, though they left in perfect concord and love, fondly remembering the parent home. Dr. Pond replied in the kindest tone, speaking of the loss to the Bethany Church and the ways

in which they would be missed. It would be a great loss in members, especially in the number of male members. Financially, also, as well as in other ways, they would miss them, for the Chinese brethren had never failed to give liberally when the church was called upon to make some special effort.

Then a very pretty incident occurred. An infant was brought by its father and mother to be baptized. Three children were to have been baptized, but two were ill. This was a dear little baby in a pretty striped Chinese coat of many colors, and behaved just like an American baby of the better sort. Here let me say that a very picturesque part of the audience consisted of the women and children—many babies in arms—who sat together on one side of the hall, while the men were mostly massed in the center in front. They composed a third of the audience at least, and were very decorous. How they managed to keep all those babies as still as they did was a wonder to me, as I thought how one American baby could keep an audience in distress for any length of time.

Dr. McLean gave the right hand of fellowship, being "glad and proud of this newest Congregational church in the world," telling the members that all the churches would be glad to shake hands with them; then turning to the Rev. Jee Gam, who was standing as interpreter, he took hold of his arm and said: "I am glad that my yokefellow is to be your minister." Jee Gam hesitated a moment, and then added "That goes without interpreting." A Chinese quartette then sang, and the consecrating prayer was offered by Dr. Meserve. Dr. Woodbury's note of "joyful congratulations" was read and highly appreciated. The benediction was pronounced.

But the people were not allowed to depart even then. The Chinese are so generous that they are always refreshing, and the whole audience was invited to remain for ice-cream and cake. The cake was piled up on large trays and the ice-cream was without stint. They had previously invited the Council and its friends to dine with them in their rooms above, providing a bountiful collation. At this dinner I was interested in the conversation of a Chinese merchant, a member of the church, who quoted a business motto from "Spurgeon, the English Divine." I learned at the table an interesting fact that perhaps you already know—that the Christian Endeavor Society connected with this mission has stood second on the list of the societies for the whole world for benevolent contributions. I learned, too, that there are about twenty Chinese students in the Berkeley University at the present time.

Bureau of Woman's Work.

MISS D. E. EMERSON, SECRETARY.

WOMAN'S DAY AT DES MOINES, IOWA.

At the Annual Meeting of the American Missionary Association at Des Moines, the Woman's Session will be held in Plymouth Church at 9 o'clock in the forenoon of Wednesday, October 19th, President Washington Gladden presiding.

Report Bureau Woman's Work: Miss Emerson, Secretary.
Indian Missions: Miss Annie Beecher Scoville, Connecticut.
Work Among Highlanders: Miss Delia D. Leavens, North Carolina.
Home Life of the Colored Race: Mrs. Booker T. Washington, Alabama.

The Woman's State Home Missionary Unions will hold their annual public meeting in Plymouth Church on Wednesday afternoon, October 19th, the session opening at 2 o'clock, Mrs. C. R. Wilson, President of the Michigan W. H. M. U., presiding.

Devotional Service.
Greeting.—Mrs. Dan F. Bradley, President Iowa W. H. M. U.
Address.—"Outlook from an A. M. A. Window," Miss D. E. Emerson, Secretary A. M. A.
Hymn.
Address.—"Light in Darkness," Mrs. Harriet S. Caswell-Broad.
Offering.
Address.—"Our Foreigner," Mrs. Mary W. Mills, Principal Bethlehem Bible and Training School, Cleveland, Ohio.

CONFERENCE of State Officers of Woman's State Unions on Saturday, October 15th, at 2 P.M., in Baptist Church, corner Eighth and High Streets.

"A MONEY harvest, like any other, comes from cultivation of the ground. It is of little use to excite momentary interest unless it is followed by personal effort."—*General Armstrong.*

RECEIPTS FOR JULY, 1904.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for July	$11,582.38
Previously acknowledged	51,770.73
	$63,353.11

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $664.13—of which from Estate, $228.50.

Aroostook Co. Conference, 3. Auburn, Mission Band of High St. C., *for Talladega Coll.*, 12.50. Bath, Winter St. C., 11.30. Blanchard, Mary F. Willard, 10. Brunswick, Geo. L. Luir's S. Class, *for S. A., Elbowoods, N. D.*, 5. Calais, C., 12.05; "A Friend," *for S. A., King's Mountain, N. C.*, 5. Eliot, 5. Hampden, 2.75. Houlton, 4. Portland, Alphin Twitchell and others, 75.50; "Friends," by Prin. Fred. W. Foster, *for New Sch. B'ld'g at McIntosh, Ga.*, 50.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., $239.53.

Bridgton, 11.25. Broad Cove, Bremen, 1.50. Calais, First Cong. C., 50. Castine, 7.50. Cumberland Conf., 2.82. Cumberland W. Conf., 4.25. Gray, 3. Harpswell, 8. Hiram, 2. Jonesboro, 1. Minot Center, 27.50. Newcastle, 18. North Bridgton, 2. North Yarmouth, 4.25. Rockland, 15.75. South Bridgton, 1. Steuben, 4. Sweden, 75 cts. Thomaston, 4. Union, 4.75. Waldoboro, 9.30. Woodfords, Woman's Miss'y Soc., 51.91 bal. to const. MRS. NEWELL EDSON and MISS MARTHA MCLELLAN CLEAVES, L.M's. Woolwich, 5.

ESTATE.—Portland, Estate of Sarah T. Hall, 228.50.

NEW HAMPSHIRE, $2,484.43—of which from Estates, $2,039.19.

Amherst, 22.65. Charlestown, 5.05. Derry, Central C., 21.35, bal. to const. A. V. FISHER, L.M. Dover, First, 83.77. Epping, 6. Francestown, 37.30. Keene, First S., *for Schp., Talladega Coll.*, 50; First S., Prim. Dept., *for Schp, Moorhead, Miss.*, 30. Kingston, 5. Langdon, 2.25. Peterboro, C. E. of Union C., *for S. A., Fisk U.*, 25. Portsmouth, North C., 128.58. Walpole, First, 28.20.

ESTATES.—Concord, Estate of Mary C. H. Seavey, by Charlotte A. Blake, Executrix, 6,000 (Reserve Legacy, 4,000), 2,000. Cornish, Estate of Sarah W. Westgate, 5.85. Francestown, Estate of H. A. Downes, 33.34.

VERMONT, $695.76—of which from Estates, $560.31.

Barnet, C., 2; S., 7.35. Bristol, 6.41. Burlington, "Friends," 5. Danville, 30 cts. Dorset, 3. East Hardwick, 3.60. Essex Junction, First S., 5.33. Ferrisburg, Aux. W. H. M. U., 3.35. Jericho Center, 4. Manchester, 7. New Haven, 6.18. Northfield, 24.01. Orwell, W.H.M.S., 5.25. Peacham, 8.39. Sheldon, W.H.M.S., 3.55. Shoreham, W.H.M.S., 5.22. Swanton, W.M.H.S., 6. Vergennes, 5. West Brattleboro, 15.76. Weston, 4. Weybridge, Woman's Aid and Home Miss'y Soc., 3.25. ——, "A Friend," 1.50.

ESTATES.—Brattleboro, Estate Miss Susan B. Salisbury, by C. F. Thompson, Exec., 637.60 (Reserve Legacy, 425.06), 212.54. Bridgewater, Estate of M. A. Scales, 146.90. East Hardwick, Estate of M. E. Stone, 87 cts. Springfield, Estate of Frederick Parks, 200.

MASSACHUSETTS, $5,940.27—of which from Estates, $2,960.79.

Adams, S. Lizzie Voorhees, 16.20. Amherst, South C., 10.88. Ashfield, 13. Beverly, Dane St. C., 136.25.

Boston, E. F. Mason, *for Piedmont Coll., Demorest, Ga.*, 50; "A Friend," *for Fisk U.*, 25, Miss Annie C. Bridgman, *for Freight on Goods to Talladega Coll.*, 4.45; Mrs. L. H. Kendall, 3.03. Dorchester, Second, 43.45 (1.50 of which *for American Highlanders*); Village C., 10. Roslindale, S., 14.47. Roxbury, Prim. Dept. in Walnut Ave. C., *for King's Mountain, N. C.*, 5. West Roxbury, "Anatholia Club," *for Fisk U.*, 10.

Bradford, L. M. S. of First C. of Christ, *for S. A., Fisk U.*, 50. Brockton, Wendell Ave. C., 9. Brookline, Harvard C., 76.27. Cambridge, Phineas Hubbard, 50; Pilgrim C., *for S. A., Fisk U.*, 50; Pilgrim C., 12.65. Chicopee Falls, G. H. Taylor, *for Domestic Science Hall, Jos. K. Brick Sch., Enfield, N. C.*, 5. Danvers, First, 15. Easthampton, Payson S., *for Fajardo, Porto Rico*, 10. Easton, 19.73. Enfield, 20. Essex, S., 16. Falmouth, First, 22.30. Fitchburg, Rollston C., 18.57; Ladies' Aux. in Rollston C., *for S. A., Fisk U.*, 50. Gardner, W. M. Soc., 50.97 (25.97 of which *for Pleasant Hill, Tenn.*, and 25 *for Santee, Neb.*). Gloucester, Trinity C., 30. Greenfield, Second, 29.57. Groton, "A Friend," 40 (20 of which *for Chinese M.*, 10 *for Indian M.*, and 10 *for American Highlanders*), and to const. DAVID BLACK, L. M. Harwich, 8.05. Haverhill, Miss Maude Rose, *for S. A., Fisk U.*, 20. Ipswich, "A Friend" in South C., 5. Leicester, First, 9.78. Lincoln, First, 121. Leominster, Mrs. C. B. Wheelock, 5. Lexington, Hancock C., 50. Longmeadow, Thomas F. Cordis, *for Domestic Science Hall, Jos. K. Brick Sch., Enfield, N. C.*, 25; "A Friend," *for Domestic Science Hall,*

Jos. K. Brick Sch., Enfield, N. C., 1. Lowell, Jr. C. E. Soc., *for Talladega Coll.*, 5. Ludlow, First, 19. Lynnfield, Center C., 30.25; Second, 1. Malden, First, 54.48. Medfield, 26. Medford, Mystic C. Aux., *for S. A., Fisk U.*, 10. Melrose, "A Friend," 4. Millbury, First, 10.46. Mittineague, Southworth Paper Co., large case Paper, *for Fisk U.* Newton, Eliot C., 134; First, 41.93. Northampton, "A Friend in First C.," 30; "A Friend," *for Domestic Science Hall, Jos. K. Brick Sch., Enfield, N. C*, 10. North Wilbraham, Grace Union C., 11.50. Paxton, C., 8.71; Jr. C. E., 1. Rochester, Edith Leonard, 19.28. Salem, Tabernacle C., 10. Sheffield, 10.46. Shirley, "A. G. S.," 5. South Hadley, S., 1.74. South Hadley Falls, C., 28.72; Hampshire Paper Co., large case of Paper, *for Fisk U.* Springfield, Rev. T. A. Hazen, *for Domestic Science Hall, Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 100; St. John's Cong. C., 9.10; C. E. of Memorial Ch., 5; P. W. Guy, 10; Harris Cole, 2; Frederic St. Lawrence, 1, *for Domestic Science Hall, Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*; South C., 61; Rev. C. B. Dye, *for Farm Supplies, Gloucester Sch., Cappahosic, Va.*, 2. Sudbury, "In Memoriam," 100. Wakefield, 29.42. Ware, East C., 211.20. Warren, First, 73. Wellesley, 30.41. Wellesley Hills, First, 13.17. West Barnstable, 3.53. Westford, 10. Wilbraham, First, 12. Woburn, First C., *for S. A., Fisk U.*, 69.08. Worcester, Pilgrim C., 59.35; Union C., 40; Lake View C., 9.07; C. E. of Memorial C., *for Pleasant Hill, Tenn.*, 3. ——, 'C. H. E.," 60. ——, Miss T., 2.

WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas., $430.00.

W.H.M.A., *for Salaries*, 410, and *for Chinese*, 20.

ESTATES.—Arlington, Estate of Maria E. Ames, by E. G. Loomis, Exec., 118.75 (Reserve Legacy, 79.16), 39.59. Boston, Estate of E. C. Parkhurst, 15 Reserve Legacy, 10), 5. Fitchburg, Estate of C. H. Wellman, 2.50. Granby, Estate of S. M. Cook, 2,706.67. Newton, Estate of Elizabeth L. Rand, 626.34—less expenses, 66—560.34 (Reserve Legacy, 373.56), 186.78. Stoneham, Estate of S. S. Porter, 20.25.

RHODE ISLAND, $20.00.

Providence, C. E. of Beneficent C., *for S. A., Pleasant Hill, Tenn.*, 15; Miss Frances M. Wheeler, 5.

CONNECTICUT, $2,934.36—of which from Estates, $1,803.17.

Bridgeport, Second, 66.95. Danielson, Westfield C., 18.42. Easton, 5. Groton, S., 7. Haddam Neck, First, 3.75, Hartford, Park C., 23.52. Jewett City, Second, 3.67. Killingly, Dayville C., *for American Highlanders*, 1.41. Lyme, Old Lyme C., 23.96. Manchester, "M. H. H." *for Talladega Coll.*, 25. Meriden, Center C., 40; First S., *for S. A., Talladega Coll.*, 20 cts. New Haven, Center S., *toward Schp. at Santee, Neb.*, 17.50; Plymouth C., 6. New London, First C. of Christ, Prim. Dept., 2.84. Norfolk, Rev. Wm. F. Stearns, *for Tougaloo U.*, 9.50. Northfield, 10.16. Norwich, Broadway C., *for Piedmont Coll., Demorest, Ga.*, 273.50; Miss Ida Sutherland, bbl. Goods, *for Moorhead. Miss.* Plantsville, Rev. C. B. F. Pease, *for Troy, N. C.*, 1. Stamford, First S., *for Repairs and Rebuilding at Black Mt. Acad., Evarts, Ky.*, 12.50; C. E. of First C., *for Porto Rico*, 5. South Manchester, Cheney Bros., *for Tougaloo U.*, 50. Southport, "Friends in Southport Cong. C., by Mrs. Martica G. Waterman, 125, *for the Alaska Mission, Cape Prince of Wales, Alaska.* Talcottville, John G. Talcott, *for Atlanta Theo. Sem., Atlanta, Ga.*, 5. Terryville, 168.94. Thomaston, First, 13.20. Waterbury, Mrs. J. S. Mitchell, *for Tougaloo U.*, 150. Westford, 5. West Hartford, Miss Mary O. Richards, *for Mission Cottage, Las Cabezas, Porto Rico*, 5.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, $52.17.

Bridgeport, Union Meeting, *for Grand View, Tenn.*, 1.67. Cromwell, Ladies of Cong. C., *for Thomasville, Ga.*, 21.50. Danbury, Second L. H. M. S., *for S. A., Williamsburg Acad., Ky.*, 6. Ellsworth, Mrs. Giles Skiff, *for Grand View, Tenn.*, 2. Kensington, Mrs. S. A. Hart. *for Tougaloo U.*, 5. New Britain, South C., Jr. C. E., *toward Schp., Fort Berthold, N. D.*, 10. Suffield, Woman's Aux., *for Grand View, Tenn.*, 6.

ESTATES.—Brooklyn, Estate of M. E. Ensworth, 5.33. Glastonbury, Estate of F. W. Hale, 322.83. Groton, Estate of Mrs. B. N. Hurlbutt, 80.67. New Haven, Estate of C. Chatfield, 466.67. Norwichtown, Estate of Grace McClellan, 16. Old Lyme, Estate of Shadrach H. Sill, 2,685 (Reserve Legacy, 1,790), 895. Somers, Estate of A. A. Glover, 16.67.

NEW YORK, $1,215.99—of which from Estate, $4.47.

Angola, Miss A. H. Ames, 5. Binghamton, W.H.M.S. of Union C., *for S. A., Fisk U.*, 20; Mrs. J. E. Bean, 10. Bridgewater, "A Friend," 10. Brooklyn, Clinton Ave., 903.76. Churchville, "A Friend," 5; Mrs. Perry, 5, *for S. A., Fisk U.* Clifton Springs, Rev. H. L. Chase, *for Land, King's Mountain, N. C.*, 35. East Bloomfield, First, 29.09. Fairport, 18.50. Lebanon, "Friends," 6. New York, "J. W. C.," *for Golden, N. C.*, 20; Richard Turner, 5. Sherburne, Mrs. J. C. Harrington, 5. Ticonderoga, C., 13.16; "A Friend," 5. Munnsville, First, 2.62. Oswego, 4.65. Port Chester, First, 3.50. Schenectady, Phila C. Day, *for Talladega Coll.*, 1. Sidney, C. E. of First C., *for King's Mountain, N. C.*, 18. Syracuse, Geddes C., 12. West Newark, S., Children's Day Coll., 2.64. ——, "A Friend," 10.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., $61.60.

Brooklyn, South Ch., C. E., *for Pleasant Hill, Tenn.*, 15. Buffalo, First C., Home Missionary Dept., *for S. A., Lincoln Acad., King's Mountain, N. C.*, 25. Fairport, W.H.M.U., *for S. A., Fisk U.*, 21.60.

ESTATE.—Homer, Estate of Lucy A. Payne, 4.47.

NEW JERSEY, $108.34—of which from Estate, $83.34.

Chatham, Ladies' Soc. of Cong. C., box Goods, *for Tougaloo U.*

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASS'N, Mrs. G. A. L. Merrifield, Treas., $25.00.

Glen Ridge, W.H.M.S., *for Saluda Sem., N. C.*, 25.

ESTATE.—Newark, Estate of P. S. Prudden, 83.34.

PENNSYLVANIA, $187.53.

Centreville, 4.30. Germantown, C., *for Atlanta Theo. Sem., Atlanta, Ga.*, 19.73. Philadelphia, Central, 100. Ridgway, First, 63.50, to const. MRS. ANNETTE D. A. HAMBLEN and MISS PRISCILLA LITTLE L.M's.

OHIO, $718.04—of which from Estate, $32.46.

Akron, West C., *for S. A., Fisk U.*, 25. Barberton, Columbia C., 3. Burton, C., *for S. A., Fisk U.*, 12.50. Center Belpre, 8. Claridon, C. E. *for S. A., Fisk U.*, 25. Clarksfield, 2.55. Cleveland, Bible School of Euclid Ave. C., 25 (12.50 of which *for S. A , Skyland Inst., Blowing Rock, N C.*, and 12.50 *for S. A., Grand River, S. D.*); Franklin Ave. S., 12; Lake View C., *for S. A., Fisk U.*, 7.40. Collinwood, Mrs. Frank Whitney, *for Emerson Inst., Mobile, Ala.*. 10. Cuyahoga Falls, C. E., *for S. A., Fisk U.*, 25. Defiance, T B. Goddard, 200. Lorain, First C., 25.92. Mt. Vernon, First C., 25; Mr. Chase, *for S. A., Fisk U.*, 5. Oberlin, Second, 23.39. Sandusky, Loyal Legion of Labor of Erie Co. (Colored), *for S. A., Fisk U.*, 50. Wellington, C. E., *for S. A., Fisk U.*, 50. ——, "A Friend," 1. ——, "A Friend," *for Mountain White Work*, 50 cts.

WOMAN'S HOME MISSIONARY UNION OF OHIO, Mrs. G. B. Brown, Treas., $149.32.

Cincinnati, Walnut Hills W. M. S., 6.50. Cleveland, First W. A., 6; Pilgrim W. A., 42. Elyria, First W.A., 32.40; C. E., 6. Hudson, W.A., 12. Kent, W.M.S., 1.20. New London, W.M.S., 4.32; C. E., 3.55. North Fairfield, W. M. S., 1.20. Sandusky, W.M.S., 7.20; S., 1.35. Springfield, First W.M.S., 21.60. Twinsburg, W.M.S., 4.

ESTATE.—Toledo, Estate of C. E. Buck, 32.46.

INDIANA, $14.93.

Michigan City, 14.93.

ILLINOIS, $660.54—of which from Estate $6.67.

Cambridge, First, 7.50. Champaign, C., *for S. A., Fisk U.*, 13.

Chicago, Victor Lawson, *for Atlanta Theo. Sem., Atlanta, Ga.*, 250; First, 32.75; North Shore C., 5; Warren Ave. S., *for Atlanta Theo. Sem., Atlanta, Ga.*, 4.65.

Danville, Mrs. Kimbrough and Mrs. Fincher *for S. A., Fisk U.*, 10; A. L. Webster, *for S. A., Fisk U.*, 10. Dwight, S., *for Atlanta Theo. Sem., Atlanta, Ga.*, 14.70. Evanston, S , *for Talladega Coll.*, 30.41. Galva C. *for Atlanta Theo. Sem., Atlanta, Ga.*, 27.90. Glen Ellyn, 5.25. Jacksonville, C., add'l, *for Atlanta Theo. Sem., Atlanta, Ga.*, 1. Kewanee, C., *for Atlanta Theo. Sem., Atlanta, Ga.*, 30.75. Milburn, 7. Oak Park, Rev. J. E. Roy, D.D., 1, Ottawa, 11.34. Paxton, Geo. L. Shaw, *for Atlanta Theo. Sem., Atlanta, Ga.*, 20. Payson, C., 5.08; L. K. Seymour, 9. Pecatonica, 12.50. Pittsfield, 2.78. Rockford, J. W. Briggs, 5. Seward, 55.50.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., $81.76.

Chicago, Douglas Park W.H.M.U., *for S. A., Williamsburg Acad., Ky.*, 14.50; Green St. W. H. M. U., 5; Auburn Park, W.H.M.U., 1.26; Covenant Ch., W. H. M. U., 1. Emington, W. H. M. U., 5. Forrest, C. E., *for Pleasant Hill, Tenn.*, 5. Undesignated Funds, *for Chinese M.*, 50.

ESTATE.—Rockton, Estate of J. H. Carpenter, 6.67.

MICHIGAN, $361.41—of which from Estates, $307.21.

Grand Rapids, C. E. of Park C., *for Refitting Building at Black Mt. Acad., Evarts, Ky.*, 20. Ypsilanti, 20.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. E. F. Grabill, Treas., $14.20.

Detroit, First, Young Woman's Union, 6 (3 of which *for S. A., Moorhead, Miss.*, and 3 *for S. A., Pleasant Hill, Tenn.*). Olivet, W. H. M. U., *for Athens, Ala.*, 8.20.

ESTATES.—Ann Arbor, Estate of Dr. C. L. Ford, 66.67. Hudson, Estate of F. A. Kent, 207.20. Kalamazoo, Estate of Mrs. Mary Latter, by Mrs. Mary E. Gates, Trustee, 100 (Reserve Legacy, 66.66), 33.34.

IOWA, $620.32.

Belle Plaine, Mr. and Mrs. J. P. Henry, 6. Des Moines, North Park C., 15.91 Dubuque, Rev. G. W. Orvis, *for Emerson Inst., Mobile, Ala.*, 5.62. Fort Dodge, 9. Garwin, Talmon Dewey, 4. Grinnell, S., 19.56. Harvey, 1. Iowa Falls, C., 13.75 ;S., 4.83. Keokuk, 6. Montour, "A Friend," 300; "A Friend," 200. Riceville, 2.10. Runnels, 2.45. Salem, S., box Literature, *for Moorhead, Miss.*

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fanny Bailey, Treas., $30.10.

Webster City, Jr. C. E., *for Beach Inst., Savannah, Ga.*, 25. Eldora, S., 1.85. Cresco, W.H.M.U., 3.25.

WISCONSIN, $437.08—of which from Estates, $247.65.

Annaton, 1.28. Delavan, 5.50. De Pere, 10. Durand, Pilgrim, 1. Elkhorn, Kingdom Extension Soc. of Cong. C., *for S. A., Fisk U.*, 20. Hartland, C. and S., 5. Kenosha, 81. Rhinelander, 5. Lake Geneva, 25. Milwaukee, "A Friend," *for Fisk U.*, 5. Racine, Mrs. Canfield Smith, 20; Miss Mary Johnson, 10.

ESTATES.—Beloit, Estate Ellen D. French, 210.80. Milwaukee, Estate of E. D. Holton, 36.85.

MINNESOTA, $446.51—of which from Estate, $258.78.

Little Falls, 12.53. Minneapolis, Plymouth C., 33.33. St. Paul, Olivet C., 2. Winona, Second C., 17.13.

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, Mrs. A. W. Norton, Treas., $122.74.

Duluth, Pilgrim, 5. Faribault, 5. Little Falls, 4. Minneapolis, First, 53.44; Bethany C. E., *for Moorhead, Miss.*, 5; Jr. C. E., *for Indian M.*, 1; Park Ave., 8.21; Lowry Hill, 15; Fifth Ave., 15; Miss Lora Hollister, 5. St. Paul, Merriam Park, Olivet S., *for Moorhead, Miss.*, 2.50; Jr. C. E., *for Moorhead, Miss.*, 3.59.

ESTATE.—Minneapolis, Estate of Dr. A. J. Smith, 258.78.

MISSOURI, $91.27.

Carthage, First, 13. Hamilton, First, 10 50. New London, 7. St. Louis, Pilgrim C., 31.35; First, 23. Webster Groves, First C., 6.42.

KANSAS, $47.55.

Alton, C. E., *for Gregory Inst., Wilmington, N. C.*, 1.50. Centralia, 9.36. Cora, 6.24. Douglass, Mrs. G. Johnson, box Literature, *for Moorhead, Miss.* Kansas City, First, 8.35. Olathe, 8.93. Smith Centre, 5.67.

WOMAN'S HOME MISSIONARY UNION OF KANSAS, Mrs. J. P. Wahle, Treas., $7.50.

Wellsville, 2.50. Seneca, *for Meridian, Miss.*, 5.

NEBRASKA, $43.75.

Columbus, 18.70. Genoa, 15.05. Loomis, Rev. R. S. Pierce, 5. Wisner, S., 5.

NORTH DAKOTA, $10.00.

WOMAN'S HOME MISSIONARY UNION OF NO. DAKOTA, Mrs. J. M. Fisher, Treas., $10.00.

Crary, Ladies' Miss'y Soc., 5. New Rockford, S., 5.

SOUTH DAKOTA, $1.50.

South Shore, 1.50.

IDAHO, $3.75.

Clark Fork, Hope C., 2. Mullan, C. and S., 1.75.

COLORADO, $5.00.

Beulah, Geo. Johnston, 5.

NEW MEXICO, $19.00.

Albuquerque, First C., 19.

CALIFORNIA, $706.26.

Los Angeles, Brooklyn Heights C., 6.35. Paso Robles, Plymouh, 75 cts. San Francisco. Receipts of the California Chinese Mission (see items below), 694.16. Stockton, John J. Matteson, in memory of Mrs. Lucretia Maud Stanley, his mother, 5.

OREGON, $6.46.

Portland, Hassalo St. C., 5.21. Sheridan, 1.25.

WASHINGTON, $26.30.

Ferndale, 12. McMurray, C., 5. Seattle, Pilgrim C., 4.80; Taylor C., 2. Skokomish, 2.50.

DISTRICT OF COLUMBIA, $265.50.

Washington, First C., *for Atlanta Theo. Sem., Atlanta, Ga.*, 265.50.

NORTH CAROLINA, $4.27.

Burlington, Clinton Mem. C., Children's Day Off., 2. Salem, C., 27 cts. Sedalia, First (McLeansville), 2.

SOUTH CAROLINA, $4.00.

Greenville, C., 4.

TENNESSEE, $22.09.

Bon Air, Rev. Geo. H. Post, 2. La Follette, Rev. Geo. Lusty, 5. Nashville, Union Ch. S., *for Fisk U.*, 10.09. Soddy and Welshtown Churches, 5.

GEORGIA, $25.00.

Demorest, Edw. Flor, *for Piedmont Coll.*, 25.

ALABAMA, $56.85.

Athens, 1. Jenifer, "Simmons Family of Jenifer Cong. C.," 2. Marion, "Friends," *for New Dormitory, Lincoln Normal Sch., Marion, Ala.*, 15. Mobile, "Churches," *for Emerson Inst.*, 15.53. Talladega, S. H. Henderson, 16.66; E. B. Miller, 6.66, *for B'ld'g Fund, Talladega Coll.*

LOUISIANA, $4.80.

New Orleans, "A Friend," *for Straight U.*, 4.80. Wilda, Liberty C., 1.

FLORIDA, $20.00.

Georgiana, Mrs. Mary C. Munson, 10. Homeland, Chas. F. Porter, *for Tougaloo U.*, 10.

TEXAS, $2.63.

High, Bethel C., 2.63.

TUITION, $1,558.37.

Cappahosic, Va., 28 43. Lexington, Ky., 91.95. Enfield, N. C., 10.10. Charleston, S. C., 241. Knoxville, Tenn., 8.85. Nashville, Tenn., 467.61. Demorest, Ga., 17.20. Mobile, Ala., 189.05. Talladega, Ala., 65.90. Moorhead, Miss., 10. Tougaloo, Miss., 26. New Orleans, La., 298.70. Orange Park, Fla., 7.11. Austin, Tex., 19. Lares, Porto Rico, 5.50. Santurce, Porto Rico, 71.97.

SUMMARY FOR JULY, 1904.

Donations	$10,343.08
Estates	8,532.54
	$18,875.62
Tuition	1,558.37
Total	$20,433.99

SUMMARY.

From Oct. 1st, 1903, to July 31st, 1904.

Donations	$139,143.71
Estates	76,193.18
	$215,336.89
Tuition	55,824.23
Total	$271,161.12

FOR THE AMERICAN MISSIONARY.

Subscriptions for July	$10.55
Previously acknowledged	278.74
	$289.29

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from June 10th to July 15th, 1904, Wm. Johnstone, Treas., $694.16.

FROM LOCAL MISSIONS, $453.16:

Berkeley, Ann'y Pledges, 25. Fresno, Chinese and Japanese M. O., 3; Ann'y Pledges, 9. Los Angeles, Chinese M. O., 2.95; Ann'y Pledges, 45.50; First, Japanese Monthlies, 14.40; Ann'y Pledges, 61.31; Bethlehem, Japanese Monthlies, 13. Marysville, Chinese Monthlies, 2; Ann'y Pledges, 24.50. Oakland, Chinese Monthlies, 7.05; First C., 55. Oroville, Chinese Monthlies, 3.25; Ann'y Pledges, 14. Pasadena, Chinese Monthlies, 2; Greeks, 1; Armenian, 16. Riverside, Japanese Monthlies, 2.25; Ann'y Pledges, 5. Sacramento, Chinese Monthlies, 4; Ann'y Pledges, 21.50. San Diego, Chinese Monthlies, 3.05; Ann'y Pledges, 11. San Francisco, Central, Chinese Monthlies, 16.75; Annual Membs., 20; West, Chinese Monthlies, 4; Annual Membs., 14; Japanese Monthlies, 22; Bethany C., Ann'y Pledges, 6. Santa Barbara, Chinese and Japanese Monthlies, 2.65; Ann'y Pledges, 4. Santa Cruz, Ann'y Pledges, 13.50. Ventura, Ann'y Pledges, 4.50.

FROM CHURCHES, $2.00.

Santa Rosa, C., Kingdom Extension Soc., 2.

FROM INDIVIDUALS, $90.00.

W. E. Hazeltine, to const. MRS. T. C. HUNT L.M., 25. Geo. T. Hawley, 25. L. S. Sherman, 25. Mrs. Sarah P. Sanborn, 10. Rev. Edson D Hale, 5.

FROM EASTERN FRIENDS, $37.00.

Bucksport, Me., Miss E. M. Pond, 10; Mrs. J. E. Pond, 2. Worcester, Mass., "Friendly Family," 10; Mrs. S. F. Green, 10. Lee, Mass., Deacon and Mrs. J. L. Kilbon, 5.

FOR CHINESE MOTHERS AND CHILDREN, $112.

Oakland, Cal., First C., W.M.S., 100. Los Angeles, Cal., Lem Young, 10. Brimfield, Mass., Mrs. P. C. Browning, 2.

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.,
New York, N. Y.

RECEIPTS FOR AUGUST, 1904.

THE DANIEL HAND EDUCATIONAL FUND

For Colored People.

Income for August	$4,307.35
Previously acknowledged	63,353.11
	$67,660.46

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. means Sunday-school; C. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

CURRENT RECEIPTS.

MAINE, $656.91—of which from Estates, $338.13.

Belfast, C. E. in North C., 5. Cumberland Mills, Warren C., 110.41. Machiasport, 2. Rockland, 27.64. West Brooksville, 3.

MAINE WOMAN'S AID TO A. M. A., Mrs. Helen W. Davis, Treas., $170.73.

Auburn, Sixth St. C., 5. Bangor, Central, 15; Hammond St. C., 9.75; First Parish, 7.50. Bethel, 1. Blue Hill, 3. Brewer, 21. East Orrington, 1. Ellsworth Falls, 2. Freeport, 5. Hampden, 20. Hancock, Conf. Coll., 7.35. Holden, 7.94. Kenduskeag, 5. North Ellsworth, 1.15. Oxford, 7. South Berwick, 47.79. South West Harbor, 2.25. West Brooksville, 2.

ESTATES.—Portland, Estate of Mary Elizabeth Barrett, by Franklin Ripley Barrett, Exec., 1,000 (Reserve Legacy, 666.66), 333.34. Sanford, Estate of Susan W. Lovell, 14.35 (Reserve Legacy, 9.56), 4.79.

NEW HAMPSHIRE, $96.80.

Candia, 6.60. Jaffrey, 11.86. Meriden, 5. Nashua, "A Friend," 10. Pembroke, 20. Penacook, 12.65. Wilton, Second, 30.69, to const. GEORGE F. STEELE L.M.

VERMONT, $438.55—of which from Estates, $342.76.

Burlington, Dr. John B. Wheeler, *for Dom. Science Dept., Straight U.*, 25. East Berkshire, 8.65. Hinesburg, 6.35. Stockbridge, Rev. Thomas S. Hubbard, 5. Wells River, 26.50. Woodstock, 24.29.

ESTATES.—Coventry, Estate of B. W. Case, 341.66. Northfield, Estate of Diantha J. Allen, 3.30 (Reserve Legacy, 2.20), 1.10.

MASSACHUSETTS, $1,683.42—of which from Estate, $75.84.

Amherst, Mrs. Ralph A. Field, 1.50. Andover, "A Friend," *for American Highlanders*, 25; South S., *for Talladega Coll., Ala.* 15. Attleboro, Miss Lizzie B. Day, *for S.A., Fisk U.*, 25. Ayers Village, C.E. in West Parish, 75 cts Billerica, Orthodox C., 6.

Boston, H. Fisher, 100; G. W. Auryansen, *for S. A., Fisk U.*, 25; Mrs. Lyman, 5. Dorchester, Elbridge Torrey, *for Tougaloo U.*, 50; Deacon Field's S. S. Class, *for Wilmington, N.C.*, 8; Second, "A Friend, 5; Roxbury, Walnut Ave. C., 58.21; Highland C., *for Talladega Coll.*, 10; Extra Cent-a-Day Band in Highland C., *for Talladega Coll.*, 10.

Brimfield, 26.25. Brockton, South S., 9.85. Campello, South, 85. Carver, 3. Chesterfield, 1.31. Cliftondale, C. E., *for S. A., Williamsburg Acad., Williamsburg, Ky.*, 20. Dalton, Mrs. Louise F. Crane, 125; Miss Clara L. Crane, 75, *for Tougaloo U.* Deerfield, 4. East Falmouth, 6. Easthampton, First, 20.46. East Taunton, 3.09. Franklin, 19.06. Halifax, C., bbl. Goods, and 1 *for Freight to Gregory Inst., Wilmington, N.C.* Hyannis, 11.90. Indian Orchard, C., *for Jos. K. Brick A., I. and N. School, Enfield, N.C.*, 5.75. Interlaken, 9.31. Melrose, Ladies' Sewing Soc., bbl. Goods, *for Wilmington, N. C.* Millers Falls, 3. Monson, 33.98. Newbury, First, 24.09. New Salem, 4.50. North Amherst, S., *for S. A., Fisk U.*, 28.61; Mrs. George P. Spear, bbl. Goods, *for Williamsburg, Ky.* Northampton, "L.," 300; "Friends in Edwards C.," *for Gregory Inst., Wilmington, N. C.*, 34; "Friends in Edwards C., *for Wilmington, N.C.*, 24; L. B. Soc. in Edwards C., bbl. Goods, *for Wilmington, N. C.*; C. E. of Edwards C., *for Gregory Inst., Wilmington, N. C.*, 16. Northbridge, Center, 10. Northfield, "A Friend," *for Jos. K. Brick A. I. and N. Sch., Enfield, N. C.*, 1. North New Salem, 3.50. Norton, Wheaton Seminary, *for S.A., Fisk U.*, 50. Oxford, C. E., *for Gregory Inst., Wilmington, N.C.*, 4; North C., bbl. Goods, *for Wilmington, N. C.* Palmer, "A Friend," *for S.A., Fisk U.*, 50. Raynham, 7.42. Rockport, First, 25.78. Salem, Tabernacle, 4.50; Kings Daughters Circle of Crombie St. C., *for Wilmington, N. C.*, 6. Shrewsbury, 9. Springfield, Gurdon Bill, *for Dom. Science Bldg., Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*, 25; Rev. John L. Kilbon, 10; "Friends in Park C., 5.50; Birnie Paper Co., "A Friend," 5; Mrs. Albert Weaver, 5; Mrs. Harrison Cole, 5; Harrison Cole, 3; Robert F. Ehni, 5; Mrs. John M. Smith, 1; "A Friend" in First C., 25 cts., *for Building Fund, Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*; South C., *for Atlanta Theo. Sem., Atlanta, Ga.*, 11; B. K. Bruce Club, Walter Samples, Pres., 4; T. A. Glenn, 4, *for S. A., Jos. K. Brick A., I. and N. Sch., Enfield, N.C.*; W.H.M.S. of Mem. C., 8 and bbl. Goods, *for Wilmington, N. C.*; King's Daughters Circle of Park C., bbl. Goods, *for Wilmington, N.C.* Taunton, Union C., 18.36. Townsend, 12.43. Waltham, Ladies' Benev. Soc., bbl. Goods, *for Wilmington, N. C.* West Medford, 12.50. West Medway, 5. West Yarmouth, 5.72. West Springfield, W. R. Henderson, *for Building Fund, Jos. K. A., I. and N. Sch., Enfield, N. C.*, 5. Weymouth and Braintree, Union C., 24.78. Worcester, C. E. of Park C., *for Gregory Inst., Wilmington, N.C.*, 8. Worthington, 14.22.

ESTATE.—Granby, Est. of Miss Rosamond E. Ferry, by Simeon Kellogg, Exec., 227.50 (Reserve Legacy, 151.66), 75.84.

CONNECTICUT, $1,040.66.

Bristol, "Friends," *for rebuilding Barn at Talladega Coll.*, 2. East Hartford, First, 15.65. Enfield, Miss M. A. Parsons, *for Building Fund, Jos. K. Brick A., I. and N. Sch., Enfield, N. C.*; 5, Greenfield Hill, Miss S. E. Hopkins, 2. Greenwich, Second, 45.24. Guilford, C., *for Mission Cottage, Las Cabezas, Porto Rico*, 6.50. Goshen, 36.42. Killingly, Williamsville C., 6. Lebanon, Exeter C., 10.03. Meriden, Benevolent Soc. of Cong. C., bbl. Goods, *for Wilmington N.C.*; Miss Mary J. Benham, box Bibles, etc., *for Wilmington, N.C.* New Britain, South S., *for American Highlanders*, 20. New London, First Ch. of Christ, 26.75. New Milford, First, 91.85. North Woodstock, Miss Esther E. Bishop, *for Gregory Inst., Wilmington, N.C.*, 10. Norwich, Park C., 277.05. Plymouth, 8. Putnam, Second, 44.08. Ridgfield, L. A. Soc., bbl. Goods, *for Wilmington, N. C.* Salisbury, 15.68. Scotland, 1. South Glastonbury, 5. Southington, 28.93. Southport, C., 84.24. Stafford Springs, 13.72. Torrington, L. H. M. Soc., bbl. Goods, *for Wilmington, N.C.* Washington, First, 65. Westbrook, 7.25. Westchester, 9.67. West Hartford, First Ch. of Christ, 48.50. West Mystic, M. H. Giddings, 10. Winsted, Second, 115.38. Woodbridge, S., *for Gregory Inst., Wilmington, N C.*, 10; L.A. Soc., bbl. Goods, *for Gregory Inst.* Woodbury, First, 8.82.

WOMAN'S CONG. HOME MISSIONARY UNION OF CONNECTICUT, Mrs. W. W. Jacobs, Treasurer, $10.00.

Greenwich, C. E. of Second C., *for Grand View, Tenn.*, 10.

NEW YORK, $5,021.08—of which from Estate, $4,844.13.

Copenhagen, 13.03. Cortland, A. M. Waterbury, 25. Groton City, 1.75. Massena Center, Mrs. E. C. R. Sutton, 10. Morristown, First, 9.05. New York, Bethany S. S., *for Fort Berthold Indian M., N. D.*, 25. Oswego, S., 13.62. Syracuse, C. E. of Geddes C., 5. Utica, Frances E. Owen, in memory of David Owen, 5.

WOMAN'S HOME MISSIONARY UNION OF NEW YORK, Mrs. J. J. Pearsall, Treas., $69.50.

Canandaigua, W.H.M.S., *for Schp. at Fisk U.*, 50. Clifton Springs, Mrs. A. G. W., *for New Rooms, Saluda Sem., N. C.*, 5. Fairport, W.H.M.U., *for S.A., Fisk U.*, 14.50.

ESTATE.—Brooklyn, Estate of Stephen Ballard, 4,844.13.

NEW JERSEY, $135.49.

Haddonfield, Mrs. Beulah M. Rhoads, *for Farm Dept., Gloucester Sch., Cappahosic, Va.*, 5. Upper Montclair, Christian Union Cong. C., 122.49; L. B. Soc., *for Gregory Inst., Wilmington, N.C.*, 8.

PENNSYLVANIA, $13.60.

Ebensburg, South, 3.60. Ridgway, Ladies' Miss'y Assoc. of C., 5.

WOMAN'S MISSIONARY UNION OF PENNSYLVANIA, Mrs. David Howells, Treas., $5.00.

Corry, W.M.S., 5.

OHIO, $533.27—of which from Estates, $322.50.

Adams Mills, Mrs. M. A. Smith, 10. Brecksville, First C., 9.24. Columbus, First, 150. Hicksville, E. M. Ensign, 10. Olmstead Falls, 1.13. Painesville, Mrs. S. F. Streetor, *for Building Fund, Tougaloo U.*, 5. Radnor, Edward D. Jones, 5. Steubenville, First, 6.30. West Mill Grove, 3.10. Windham, 11.

ESTATES.—Chardon, Estate of Caroline W. Eames, by Clinton Goodwin, Exec., 372.26 (Reserve Legacy, 248.18), 124.08. Painesville, Estate of Mary M. Stone, by Irwin S. Childs, Exec., 595.28 (Reserve Legacy, 396.86), 198.42.

ILLINOIS, $401.98.

Ashkum, 1.30. Chesterfield, 9.

Chicago, Mrs. C. B. Carpenter, *for Current Expenses, Williamsburg, Ky.*, 5; Douglass Park C., two bbls. and fourteen boxes Goods, *for Williamsburg, Ky.*; Miss Bessie Bennett, seventy vols. Books, *for Library, Williamsburg Acad., Williamsburg, Ky.*

Decatur, First, 5.50. Johnston City, 1.50. Oak Park, First, 93.01; Second, 24.65. Pecatonica, S., 3.70. Pontiac, Mrs. M. L. Clark, 2. Princeton, First, 40.35. Wilmette, 14.

WOMAN'S HOME MISSIONARY UNION OF ILLINOIS, Mrs. A. O. Whitcomb, Treas., $201.97.

Aurora, New Eng. W.M.S., 30. Chicago, New Eng. W. M. S., 6.55. Elmhurst, W. S., 18.03. Evanston, First W.M.S., 20. Moline, First W.M.S., *for S. A., Fisk U.*, 15. Oak Park, First W.M.S., 63.20 (of which 56.37 *for Blowing Rock, N. C.*). Rockford, Second W. M. S., 13.50. Shabbona, W.M.S., 7.69. Stillman Valley, W.M.S., 20. Sycamore, W.M.S., 5. W H.M.U. of Ill., *for Santee, Neb.*, 3.

MICHIGAN, $121.87.

Adrian, C., 16.60. Calumet, S., *for Theo. S. A., Talladega Coll., Ala.*, 37.50. Cheboygan, S., *for Black Mt. Acad., Evarts, Ky.*, 5. Coloma, First, 2.83. Covert, S. and C. E., *for Black Mt., Acad., Evarts. Ky.*, 4; Jackson, First, 35.69. Sandstone, Union C., 3.

WOMAN'S HOME MISSIONARY UNION OF MICHIGAN, Mrs. E. F. Grabill, Treas., $17.25.

"A Friend to Missions," 50 cts. Jackson, W.H.M.U., 5. Lansing, Plymouth Ladies' Soc., *for Athens, Ala.*, 1.75. Calumet, W.M.S., *for Athens, Ala.*, 10.

IOWA, $194.08.

Avoca, 4.80. Cedar Rapids, Bethany C., 1.80. Des Moines, Plymouth, 120.86. Dubuque, Mrs. S. J. Williams, *for Tougaloo U.*, 5. Exira, 4. Genoa Bluffs, 3.12. Sherrill, German C., 2.

WOMAN'S HOME MISSIONARY UNION OF IOWA, Miss Fanny Bailey, Treas., $52 50.

Almoral, W.M.S., *for Beach Inst., Savannah, Ga.*, 5. Des Moines, Plymouth W.M.S., 4.43. Grinnell, W.M.S., 8.77. Ottumwa, W.M.S., 14. Traer, C., 14; S., 2. Grinnell, C. E., 4.30.

WISCONSIN, $418 59.

Arena, First, 3; Second, 3.45; Third, 3. Beloit, First, 65. Bloomer, 5.04. Kinnic Kinnic, 8.91. Mukwonago, 5.95. Roberts, 14.31. Waukesha, 31. West Salem, 10.78.

WOMAN'S HOME MISSIONARY UNION OF WISCONSIN, by Mrs. E. G. Smith, Treas., $268.15.

W.H.M.U. of Wis., 268.15 (of which 20 *for Saluda N. C.*, and 248.15 *for Meridian, Miss.*).

MINNESOTA, $98.54.

Alexandria, 3.50. Dexter, 5. Minneapolis, Plymouth, 33.34. Northfield, "Friends," box Goods, *for Talladega Coll., Ala.*

WOMAN'S HOME MISSIONARY UNION OF MINNESOTA, Mrs. A. W. Norton, Treas., $56.70.

Austin, 4.70. Faribault, 16. Lake City, 8. Northfield, Aux., *for Chairs for Saluda, N. C.*, 5. St. Paul, Plymouth, 15; Prim. S. of Park C., *for S. A., Talladega Coll.*, 5. Zumbrota, 3.

MISSOURI, $8.50.

Cole Camp, 3.50. St. Louis, Mem. C., 5.

KANSAS, $26.00.

Argentine, 1. Sabetha, 25.

NEBRASKA, $3.00.

Omaha, Mrs. E. D. Keck, 3.

NORTH DAKOTA, $19.30.

Elbowoods, Rev. C. L. Hall and others, *for Santee Indiam M.*, 15. Mooreton, Antelope C., 4.30.

SOUTH DAKOTA, $3.60.

Oahe, Children of Oahe School, Lincoln Mem., 3.60.

OKLAHOMA, $3.70.

Medford, 3.70.

MONTANA, $8.45.

Red Lodge, 8.45.

COLORADO, $7.35.

Craig, 7.35.

CALIFORNIA, $1,076.40.

Martinez, 26.25. San Francisco, Receipts of the California Chinese Mission (see items below), 1,050.15.

OREGON, $24.18.

Oregon City, First, 4.45.

WOMAN'S HOME MISSIONARY UNION OF OREGON. Mrs. C. F. Clapp, Treas., $19.73.

Portland, First S., *for Pleasant Hill, Tenn.*, 15. W. H. M. U. of Oregon, *for Lares, Porto Rico*, 4.73.

WASHINGTON, $6.55.

Ashtanum, 5. Brighton Beach, C., 1.05. Colville, Jacob Stetzel, 50 cts.

KENTUCKY, $25.00.

Williamsburg, Dr. W. H. Parker *for New Building, Williamsburg Acad., Williamsburg, Ky.*, 25.

TENNESSEE, $4.00.

Bon Air, Rev. Geo. H. Post, 1.50. Crossville, 2.50.

NORTH CAROLINA, $2.25.

Bethel, C., 2.25.

ALABAMA, $17.00.

Anniston, C., 6; S., 4; Nat Crawford, 1; Jerry Welch, 1, *for Rebuilding Barn at Talladega, Ala.*; C. C. Sykes, *for B'ld'g Fund, Talladega Coll., Ala.*, 4. Jenifer, 1.

FLORIDA, $5.00.

Daytona, Jr. C. E., *for Santee, Neb.*, 5.

AUSTRIA, $5.16.

Prague, Cong. C., 5.16.

TUITION, $692.01.

Williamsburg, Ky., 130.21. Enfield, N. C., 4. Wilmington, N. C., 383.65. Grand View, Tenn., 41; Public Fund, 50. Talladega, Ala., 48.65. Tougaloo, Miss., 31. Austin, Tex., 3.50.

SUMMARY FOR AUGUST, 1904.

Donations	$6,176.92
Estates	5,923.36
	$12,100.28
Tuition	692.01
Total	$12,792.29

SUMMARY.

From Oct. 1st, 1903, to Aug. 31st, 1904.

Donations	$145,320.63
Estates	82,116.54
	$227,437.17
Tuition	56,516.24
Total	$283,953.41

FOR THE AMERICAN MISSIONARY.

Subscriptions for August	$3.75
Previously acknowledged	289.29
	$293.04

RECEIPTS OF THE CALIFORNIA CHINESE MISSION, from July 16th to Aug. 15th, 1904, Wm. Johnstone, Treas., $1,050.15.

FROM LOCAL MISSIONS, $324.15:

Berkeley, Ann'y Pledges, 5. Fresno, Japanese M. O., 1.50; Ann'y Pledges, 10. Los Angeles, Chinese M. O., 5; Ann'y Pledges, 45.50; First, Japanese M. O., 18.65; Ann'y Pledges, 34.50. Bethlehem, Japanese M. O., 10. Marysville, Chinese Monthlies, 2; Ann'y Pledges, 31. Oakland, Chinese M. O., 3.70; Annual Mem., 6. Oroville, Chinese Monthlies, 3.25; Ann'y Pledges, 8.50. Pasadena, Chinese Monthlies, 2.45; Ann'y Pledges, 8; Greeks, M. O., 1.50; Ann'y Pledges, 1.40. Riverside, Japanese M. O., 2; Ann'y Pledges, 29. Sacramento, Chinese M. O., 4; Ann'y Pledges, 11.45. San Diego, Chinese Monthlies, 3.60; Ann'y Pledges, 7.50. San Francisco, Central, Chinese Monthlies, 11 25; Annual Membs., 14; West, Chinese Monthlies, 3; Annual Membs., 4; Japanese Monthlies, 16; Bethany C., Ann'y Pledges, 10. Santa Barbara, Chinese and Japanese Monthlies, 3.40; Ann'y Pledges, 6. Ventura, Ann'y Pledge, 1.

FROM INDIVIDUALS, $110.00.

Edward Coleman, 50. Rev. L. M. Foster, 25. Joseph J. Mason, 25. J. Edward Warren, 10.

FROM EASTERN FRIENDS, $486.00.

Portland, Me., The Misses Libby, 200; W. W. Brown, 100. Greenfield, Mass., Mrs. E. B. Loomis, 20, Mrs. N. Russell, 40. Mass., "S," 120. New Britain, Conn., South C., Chinese S., 5; "An Aged Friend," 1.

FOR CHINESE MOTHERS AND CHILDREN, $130.

W.H.M.U. of New York, 100. San Francisco, Branch Cong. Assoc. of Christian Chinese, 20. Los Angeles, Lem Young, 10.

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